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THE
GENUINE SABBATH
OR
LORD'S DAY,
COMMONLY CALLED
SATURDAY,
VINDICATED.

IN A
LETTER
TO THE
REVEREND HERBERT JONES:
SHEWING,

How his Hypothesis, he has invalidated both
Law and Gospel.

HENRY DAWSON,
Minister of the GOSPEL, CRISPIN-STREET,
SPITAL-FIELDS.

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The Day of Wor-
ship kept by the *Jews*
and some Christians,
affirmed to be the 6th
Day of the Week, by
Rev. H. JONES.

The Day of Wor-
ship kept by the *Jews*
and some Christians,
affirmed to be the 7th
Day of the Week, by
H. DAWSON.

Let God be true. Rom. iii. 4.

XX. 10. — THE SEVENTH DAY IS THE
SABBATH OF THE LORD THY GOD.

Lately Published,

And to be had at the Places where the
Pamphlet is sold,

A short Essay on REVELATION
i. 10. Shewing the *Lord's Day*
means the real and perpetual
Sabbath.

A
 LETTER
 TO THE
 Rev. HERBERT JONES.

S I R,

Have repeatedly perused your Letter, and find myself obliged, in Honour to Truth and its divine Author, to make you some reply.

I rejoice that you entirely agree with me, that the *Seventh Day* is the Sabbath, and that the *Seventh-Day Sabbath* is the LORD'S DAY.

So that the Controversy is happily brought to this single Question, Which Day is that *seventh Day* which God from the beginning sanctified, and which he requires us still to observe? — Whether the Day observed by all God's ancient People, the *Jews*,
 down

down to this Time, and a few Christian Protestants?—Or, the Day observed by all Roman Catholics, and many Christian Protestants?

I have said, and do say, the former; you assert the latter. (P. 9.) Therefore it is necessary the infallible Judge determine the point between us. Nor will you, I hope, deem me to be quite wanting of Information, if I pursue the apostolic Direction, and take, in my Defence on this Occasion, “the Sword of the Spirit” which is the Word of God.” *Eph. vi. 17.*

You have told us, “that the pre-
“ *Jews* do not keep, and that their Fore-
“ thers, from the Time of *Moses*, never
“ keep, the *original seventh Day*, instituted
“ by God as the Sabbath, in the Beginning
“ but that the Day they always did,
“ do now, observe as the Sabbath, is
“ sixth Day in Rotation from the Beginning
“ and that this Change was made by divine
“ Appointment at their Departure out of
“ *Egypt.*” But upon what Ground does
Hypothesis of yours stand? Do you produce
any direct Command to this Purpose?
do not. So far from it, that you intimate
is great Silence in Scripture upon the Mat-
ter.

If your Reasoning therefore is deduced from
supposed chronological Fact, the Mistake of
which will by and by appear.

In the mean Time we will enquire how
the supposed Change can be made to consist
with the exprefs Words of the fourth Com-
mandment, delivered as it was from Mount
Sinai with every possible Expression of Solemn-

Remember the Sabbath-Day to keep it
holy. Six Days shalt thou labour and do
all thy Work. But the *seventh Day* is the
Sabbath of the Lord thy GOD: In it thou
shalt not do any Work, thou, nor thy Son,
nor thy Daughter, thy Man-Servant, nor
thy Maid-Servant, nor thy Cattle, nor thy
stranger that is within thy Gates. For in
six Days the Lord made Heaven and Earth,
the Sea, and all that in them is, and rested
on the *seventh Day*: Wherefore the Lord blessed
the Sabbath-Day and hallowed it." *Exod.*
9, 10, 11.

Now, Sir, I ask, Does the Term, *Seventh*
as used in this Command, mean the *ori-*
ginal *seventh Day* or the *sixth Day*, which by
your

your Hypothesis had been a little before converted into a *seventh*? If you say the *original seventh Day* is meant, in which Sense I understand it, then there are two Commands directly opposing each other, viz. your *pretended command for a Sixth-Day Sabbath*, founded on a supposed Repeal of the *original Sabbath*, in Regard to the *Jews*; and that command which enjoined the Observation of the *original Seventh Day Sabbath* from Mount Sinai. And, in this Case, pray how were the *Israelites* to know their Duty? It strikes me, that they would have been utterly at a Loss about it, or that they would have been apt to infer, from two Commands thus opposing each other, that neither Day was to be observed by them.

We will now suppose, on the other Hand, that by the Term *Seventh Day*, in the fourth Commandment, is meant the *sixth Day* converted into a *seventh*. In this Case, I ask, How is the Lord's resting on the *seventh* a Reason why the *Israelites* should observe the *sixth*?

There is another Passage in which the fourth Commandment is repeated, "Six Days may Work be done; but

seventh is the Sabbath of Rest, holy to the Lord. Whosoever doeth any Work in the Sabbath-Day, he shall surely be put to Death. Wherefore the Children of *Israel* shall keep the Sabbath, to observe the Sabbath throughout their Generations, for a perpetual Covenant. It is a Sign between me and the Children of *Israel* for ever: For six Days the Lord made Heaven and Earth, and on the *seventh Day*, he rested, and was refreshed." *Exod. xxxi. 15, 16, 17.*

You see the Reason here assigned for the observance of the Sabbath, is precisely the same with that mentioned in the fourth Commandment, *viz.* "that God rested on the *seventh Day*." Here I remark, therefore, as in the former Case, that the Reason is no Way applicable, if it is the *sixth Day* that is to be observed, and not the *seventh*. Thus the *seventh Day* is to be regarded as the Sabbath, with the Reason of it, taken from God's resting on the *seventh Day*; are mentioned with the greatest Force in the fourth Commandment itself, and in this Repetition of it. To which it must be added, that the Command is enforced with the strongest Penalties; whereas, for a *Sixth-Day Sabbath* there is no Command any where in

in the Word of God, and consequently
Penalty denounced on those who violate it.

Having thus proved that it was the Command of God to the *Israelites* that they should keep the *original seventh Day*, I now proceed to prove, that they actually did keep that Day and not the *sixth*, as you maintain. It is evident to me from Scripture, that the *fifth Day* of the Week was the Day the Children of *Israel* came out of *Egypt*.

We are expressly told, *Exod. xvi. 1.* "on the fifteenth Day of the second Month," they came unto the Wilderness of *Sin*. On the next Day, the sixteenth, "they gathered Manna," and continued so until the twenty-first, or "sixth Day" of the Week, "when they gathered a double quantity." Wherefore the next Day, which was the twenty-second, must have been the Sabbath Day. And now, if you reckon from thence to "the fifteenth Day of the first Month, the Day of their Departure from *Egypt*," as we are told, *Num. xxxiii. 3.* you will find that their Departure must have fallen on the fifth Day of the Week, and not on another Day, as you, Sir, insist.

Thus clearly is the Fact settled by the un-
doubted Testimony of sacred History, as in
the following

SCRIPTURAL TABLE.

Day of the Month. Day of the Week.

1st Month.	15	5	Departure out of <i>Egypt</i> .
	16	6	
	17	VII.	

1st Month.	18	I	
	19	2	
	20	3	
	21	4	
	22	5	
	23	6	
	24	VII.	

	25	I	
	26	2	
	27	3	
	28	4	
	29	5	
	30	6	

Month.	I	VII.	
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SCRIPTURAL

SCRIPTURAL TABLE *continued.*

	Day of the Month.	Day of the Week.
2d Month.	2	I.
	3	2
	4	3
	5	4
	6	5
	7	6
	8	VII.
	9	I.
	10	2.
	11	3
	12	4
	13	5
	14	6
	15	VII. They come to the W dernefs of Sin.
	16	1 Manna.
	17	2 Ditto.
	18	3 Ditto.
	19	4 Ditto.
	20	5 Ditto.
	21	6 Ditto, a double Quan
	22	VII. No Manna, by Re of the Sabbath.

And though I do not build my Faith on the Opinion of Men, whatever may be their Character for Learning and Integrity; yet I am happy in finding I am not singular in this way of reasoning from Scripture: Nor am I averse to a Quotation from such Authors as, upon Examination, I find to agree with Scripture, as does *Strauchius*, sometime Public Professor at the University of *Witteberg*, in his *Brevarium Chronologicum*, which the great Mr. *Hake* tells us is the most useful Book he had in that Part of Learning. He has the following Passages. — “ The *Jews* went out of *Egypt* on the fifth Feria, (*i. e.* the fifth Day of the Week,) the day commencing from Sun-set. Not only many of the Antients but modern Chronologers, *viz.* *Josephus Scaliger*, *Behmius*, in his Chronological Manuduction, *Dorsbeus*, *Frankenbergerus*, and *Calvisius*, agree in this Point: For it is evident, from the astronomical Calculations, that in the Year of the Departure of the *Israelites* out of *Egypt*, the Passover, which was celebrated at the Full-Moon, was coincident with the fifth Feria; and the same Character agrees with what is related in *Exodus*, in the sixteenth Chapter: For, if the twelve and twentieth Day of the second Month “ (called

“ called *Jiar*) was the seventh *Feria*, it must
 “ needs follow, that the fifteenth of the Month
 “ of *Nisan* was the fifth *Feria*: For betwixt the
 “ twenty-second Day of the Month *Jiar* and
 “ the fifteenth of *Nisan* are thirty-seven Days
 “ which, if divided by seven, the Residue of
 “ Difference between the two *Ferias* is two
 “ Days; and if you subtract that from seven
 “ there remains five; which demonstrates that the
 “ fifteenth Day of the Month of *Nisan* must
 “ have been the fifth *Feria*. That the twenty-
 “ second of the Month *Jiar* was the seventh
 “ *Feria* is evident out of the above-mentioned
 “ sixteenth Chapter of *Exodus*, where it is
 “ said, that on the fifteenth Day of the
 “ second Month *Jiar* they came to the Wilderness
 “ of sin; the same Day they murmured
 “ against *Moses*, and in the Evening
 “ Quails came up and covered the Camp
 “ and the next Day, being the sixteenth,
 “ fore Sun-rising, they were blessed with
 “ Manna for six Days together; to wit, the
 “ 16th, 17th, 18th, 19th, 20th, and 21st.
 “ The last Day they gathered twice as much
 “ as the other Days, because of the Residue of
 “ the Sabbath ensuing the next Day, which
 “ was the twenty-second and the seventh
 “ *Feria*.” B. 4. C. 9. S. 5.

The same Author elsewhere observes :—
 At the Creation of the World, the seventh Day was sanctified ; and from hence Man, to whom that Law was given, ought to continue it so, since that Sanction was made only because of Man. *Mark ii. 27.* And consequently this Character takes its Date the seventh Day after the Creation, on which the Sanction was made. Add to this the mentioning of the Sabbath in Scripture as a noted Thing, even before the Law was made, *Ex. xvi. 26.* which without Doubt the Author of the Epistle to the *Heb.* Chap. iv. 3. refers to, in asserting that the eternal Rest, which God had prepared for his Children, was not only prefigured by the Possession of the Holy Land, but also by that Sabbath which commenced from the Original of the World. Some also will refer to this that Passage of *Noah*, *Gen. viii. 11.* who, in the Time of the Flood, sent not out the Birds till after the seventh Day to try whether the Waters were abated. These and several other Arguments are sufficient to fix the Sanction upon the seventh Day, as a positive moral, though not natural, Duty upon Men, notwithstanding the Objections of some against it, *viz. Rob. Loeus,*
“ Gomarus,

“ *Gomarus*, and *Rivet*, who would have the
 “ Sabbath-Day to take its Original from the
 “ raining of Manna in the Wilderness.”

“ All Chronologers, who admit the Anti-
 “ quity of the hebdomatic Cycle, look upon
 “ the Order of the Days of the Week to have
 “ been always the same; so that to deny it
 “ would be to call in Doubt one of the first
 “ Principles in Chronology.” B. 2. C. 2.
 S. 1, 2.

From the foregoing Facts arises a Solution
 of the Question; namely, that the *seventh*
Day which God from the Beginning sanctified
 and requires Men still to observe, which has
 been observed by God's antient People, the
Jews; and still is by their Descendants and
 few Christian Protestants, (mentioned in Con-
 tra-distinction from the Day observed by
 Roman-Catholics and the Generality of
 Christian Protestants,) is truly the original
 Sabbath. A Fact which, I think, cannot but
 be welcome to the Understanding of every
 unprejudiced, disinterested, and sober Rea-
 soner. So your *imaginary, unscriptural, trans-
 ferable, Sixth-Day, Sabbath* now is, and for ever
 must be confuted.

Thus has the spiritual and immutable Law
 the Lord weighed your Doctrine, and it is
 and wanting : And consequently it must be
 too in the Gospel-Scale. It is written,—
 By the Obedience of one shall many be
 made righteous." *Rom. v. 19.* Again,
Christ hath redeemed us from the Curse of
 the Law, being made a Curse for us : For
 it is written, cursed is every one that hangeth
 on a Tree." *Gal. iii. 13.* Now *Christ's*
 edience must contain his full and perfect
 conformity to the *ten* Commandments, and
 consequently to the *seventh Day* as the *Sabbath* ;
 all the Elect, *Jews* and *Gentiles* be deemed
 righteous thereby, as if they had personally
 obeyed them. And his being made a Curse
 for them must contain their every Deviation
 from the *ten* Commandments, charged upon
 their Surety, and consequently their Sins
 against the fourth Commandment, or *seventh*
 as the *Sabbath*.

These essential Parts of the Gospel will
 tally with your Plan, which teaches (con-
 sidering the Evidence adduced) that the *Jews*
Christ too, kept that Day which was the
 in Rotation from the Beginning ; and
 as well as they, violated the fourth
 Commandment,

Commandment. Wherefore it follows by necessary Consequence, that his Obedience to the Law of God was not perfect.

Again, *Christ* was made a Curse for Men, I mean, as was observed before, by enduring the Penalties due to them for their Violation of all the ten Commandments; but, upon your Plan, the *Jews* had Nothing to do with the fourth Commandment: Wherefore it follows, that he was made a Curse for their Violation of *nine* Commandments only. But the Gospel knows Nothing of his being made a Curse any otherwise than as respects the Whole, and not a Part of the ten Commandments.

So, with Respect to those of his People who lived before, and since the *Jewish Dispensation*; if *Christ*, as you say, kept the first Day instead of the seventh, then hath he wrought out such Righteousness, in Reference to the fourth Commandment, as is answerable to the Imperfections attending their Observation of it.

But, if *Christ* did not fulfil perfect Righteousness and endure the Curse of God in Reference

reference to every one of the ten Command-
 ments in Behalf of his People, then, before
 and since, he never fulfilled perfect Right-
 eousness nor endured the Curse on the Ac-
 count of their Breach of any one of them ;
 and without it they are not redeemed. So,
Paul says in another Case, if your Plan be
 true, " all are yet in their Sins." *I Cor.*
 17.

Thus, however inconsiderately and unde-
 signedly, your Scheme invalidates both Law
 and Gospel, It also contradicts the Testi-
 mony of about six hundred thousand People,
 who promised they would keep the *seventh Day*
 which *Jehovah* rested, as appears from a
 view of *Exod.* xix. 5. " and keep my Cove-
 nant;" *Exod.* xix. 8. " all that the Lord
 hath spoken we will do," and *Ex.* xx. 20.
 " for God is come to prove you," namely,
 " he will be as good as your Word, in re-
 newing the Covenant, (of which the *seventh*
 was a Part,) although you tell us it was
 at that Time suspended. (P. 22.)

come now to take Notice of some Parti-
 culars in your Letter, as to the Time of the
 Sabbath's Beginning and Ending. I do ob-
 serve

serve it from the Evening of the sixth to the Evening of the seventh Day. My Reason is, the Bible shews me no other Measurement of a Day. "And the Evening and the Morning were the sixth Day." *Gen. i. 5.*

You charge me with threatening all Christians, who observe the first Day, with the Wrath of God and the sulphureous Power of a fiery Law, which Absurdity is not to be found in my Essay. What the Cause of your saying it is I must leave.

As to my Opinion being novel, new as it is, the great Senate of the Nation has called the seventh Day, Time immemorial, by the Name of *Sabbath*. See the Votes of the Honourable House of Commons, *Sabbath, Die Januarii, 1777*, that is, Sabbath, 25th Day of January, 1777. And can any one imagine that *Saturday's* being called the Sabbath Day, was meant to signify its being the first and not the seventh Day from the Creation?

Though I agree with you, we are not used in this Country, in common Speech, to distinguish the Days of the Week by ordinal Numbers, yet your Church, Sir, has distinguished

in this Manner, as you may see, in many Bibles put out by Authority; as also in that neat small Bible with Notes (to which I presume you are no Stranger) lately published by Mr. *Pasbam*: Between the two Testaments it stands thus.

1st Day of the Week,	<i>Sunday.</i>
2d Day,	<i>Monday.</i>
3d Day,	<i>Tuesday.</i>
4th Day,	<i>Wednesday.</i>
5th Day,	<i>Thursday.</i>
6th Day,	<i>Friday.</i>
7th Day, or <i>Sabbath,</i>	<i>Saturday.</i>

admitting, with you, that the *Jews* denoted their Week from the Sabbath, until I prove, by the written Word, they had a Sabbath, it will not follow they had a Week. But does this supposed *Jewish* govern in *Great-Britain* civilly or ecclesiastically? or does real immutable Time run, by universal Concurrence? Certainly not. For surely what is affirmed of *Sunday*, in the Bibles just referred to, is not to be affirmed by the Dominical-Letter or Almanacs, and the Account of "All the Days in the Year," in the Common Prayer.

Prayer-Book, viz. that the *Sunday* is, in the Account of immutable Time, the first Day of the Week. Likewise see Rules to know when the movable Feasts and Holy-Days begin. “*Easter-Day* (on which the Resurrection depend) is always the *first Sunday* (or first *Day* of the Week) after the first *Full-Moon*,” &c. So that, in every View of your Attempt to make the *first Day* and the *Bible Sabbath-Day* the same is irreconcilable as well as that it is repugnant to the Intention of that Church to which you belong. It is likewise to be observed, your weekly Day of Worship is governed, as to its Denomination of each *Sunday*, by *Easter-Day*, which is not like the Sabbath, an immovable but a movable Holy-Day, like *Ash-Wednesday*.

You say, “there is a great Similarity in the Silence of the Scripture, respecting the Alteration of the patriarchal Sabbath to the Jewish, and of the Jewish to the Christian.” Indeed, it is so totally silent about each, that I am surprized you should afterward say, “There is sufficient Record to convince every one that such Alterations have been made.”

You say, conjecturing that the Day of the
 deliverance of the *Israelites* at the Red-Sea
 was on Saturday, " You have no Inclination to
 substitute Probability for Proof : " But, in
 Opinion, you are so far from having Proof
 in support of your Hypothesis in general, that
 you have scarce the Shadow of Probability
 in your whole Letter.

As to my *Ignorance, Futility, Lying, Schism,*
misleading, Babel-building and *Judaizing*, in
 respect to the present Point of Truth, I cheer-
 fully submit these your Charges to the Judge-
 ment of him who cannot err. If you write
 to me, I entreat you to take the Word of
 God for your Rule, and to implore his Spirit
 for your Guide; and then to endeavour to write
 in that he that runs may read. If what
 is presented to you should be blessed to
 give you the knowledge of the Truth, I shall
 be glad. If you think what I have advanced
 is deficient, I am ready to give further Reply,
 in personal Conversation or public Discussion
 with you or (as I have Reason to think there
 will be Fellowship in your Hypothesis) any Gospel
 Minister, at any convenient Time or Place.

I am, with Christian Respect,

Reverend Sir,

Yours to serve in the Truth as it is in Jesus,

Little St. Helen's.

H. DAWSON,

REASONS FOR KEEPING THE SEVENTH DAY.

BECAUSE God himself sanctified it. *Gen. ii.*
Because, in the Body of the moral Law,
has enjoined it. *Exod. xx. 8, 9, 10, 11.*

Because he has denounced many Threatenings on those who violate it. *Jer. xvii. &c. &c. &c.*

Because *Christ* kept it. *Luke iv. 16.*

Because he has commanded his Followers to keep it. *Matt. v. 19.*

Because he exhorted his Disciples to keep it after his Ascension into Heaven, that they might not be exposed to the Temptation of breaking it. *Matt. xxiv. 20.*

Because for this Sin, as well as all other Sins, he suffered the Death of the Cross. *1 Cor. xv. 3.*

Because there is no partaking of the Lord's Supper with Propriety without it. *1 Cor. x.*

GENERAL OBJECTION *for not keeping the* FIRST DAY *as the perpetual Sabbath*

BECAUSE none of the before-mentioned Reasons, assigned for keeping the Seventh Day Sabbath, can be brought in Proof for keeping the first Day.

FINIS.